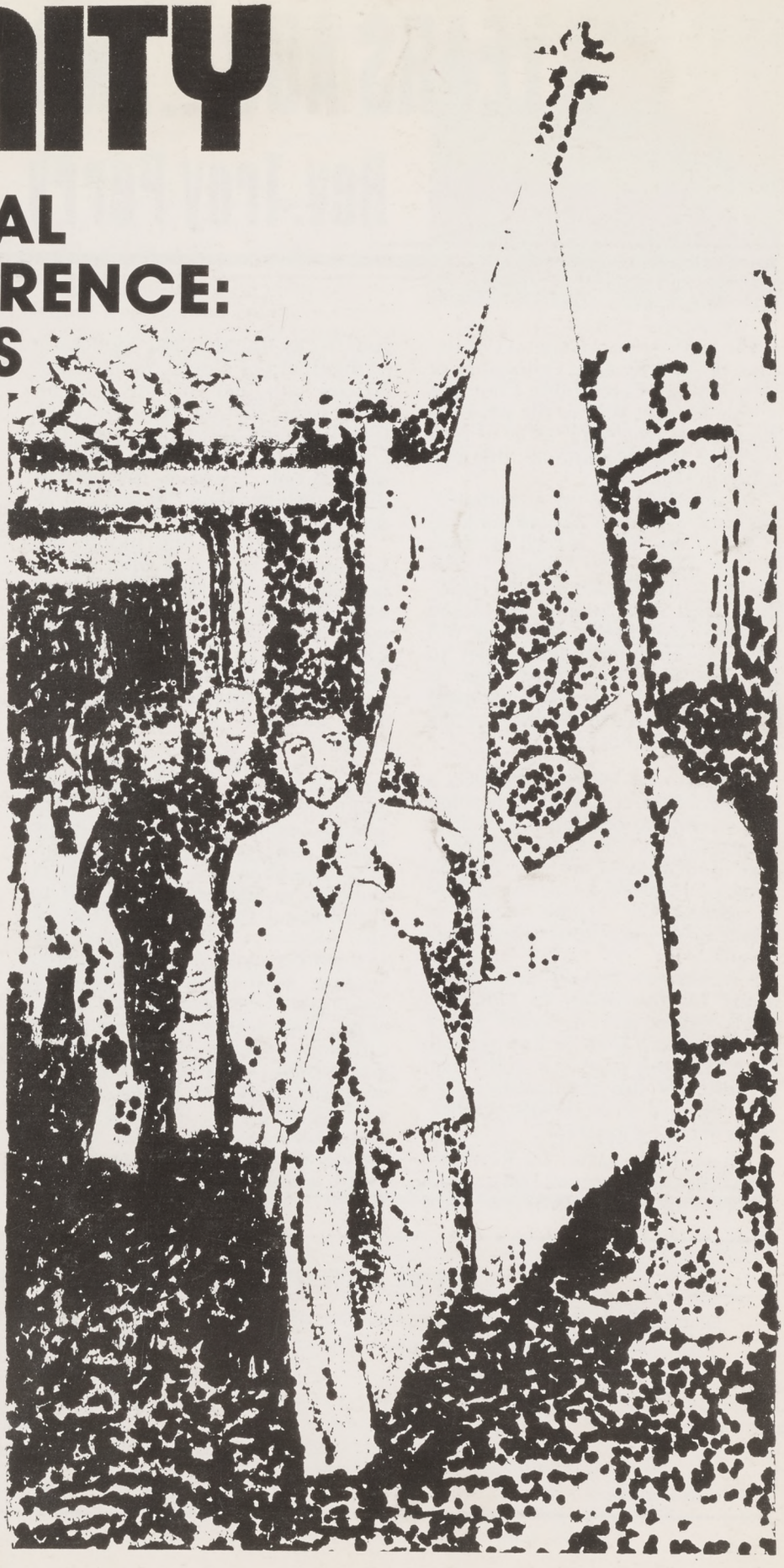
IN UNITY

GENERAL CONFERENCE: DALLAS



News Magazine of the Universal Fellowship of Metropolitan Community Churches

October 1975

"7 YEARS AGO...AND TODAY"

Rev. Troy Perry

The Sixth Annual General Conference of the Universal Fellowship of Metropolitan Community Churches is now history. Within the pages of this issue of *IN UNITY,* all of us may examine and re-examine the evidence of that week.

To the delegates in attendance, this issue will act as a scrap book, as it were, to help record a most blessed week in our history. To the members and friends of our Fellowship, who were unable to attend General Conference, this issue will serve as an information sheet to describe the excitement that is generated each year when we meet at our combined business meeting and family reunion.

This issue of *IN UNITY* is also a historical first. It is the Fellowship's first attempt at committing itself to publishing *IN UNITY* monthly. I pray that God will see fit to use this news publication as an instrument to spread the "Good News of Salvation through Jesus Christ for all people."

I would like to take this opportunity for the Board of Elders to thank Reverend Tom Taylor for all the hard work that he has put into *IN UNITY* this past year and a half as editor of this publication. Tom will continue to work with publications in our Fellowship.

I have been asked by Reverend Dick Mickley, the new Editor of *IN UNITY,* to write a column each month, as founder and Moderator of the Board of Elders. Some of the articles you read by me will be about issues that the Board of Elders feels warrants all of our attention. Others will express my personal opinion only. I will do my best to distinguish between the two. So...-on to my first column:

Seven years ago this month the first worship service of what was to become the Universal Fellowship of Metropolitan Community Churches was held in Huntington Park, California. On October 6, 1968, twelve persons (women and men, gay and heterosexual) besides myself, gathered to participate in worship.

As we prepared to start the worship service, I suddenly became frightened. Every time the door would open, I would inevitably flinch and look for...well, whatever. Lee Sharp, an army buddy of mine (who later was appointed to the original Board of Directors of the Mother Church) noticed my discomfort and remarked, "Stop looking at the door. Whoever is supposed to be here, will be here." With that, I took his advice and stopped looking, but I was still frightened. I was frightened that the meeting would be a failure, that no one would come, that just maybe the police would show up. A hundred other thoughts clouded my mind: what if the Church fails, what if...?

I remember I closed my eyes and prayed, "God, please help my unbelief. I'm afraid. What if the Church doesn't work?"

As I meditated, the Lord spoke to me in an audible voice in the mind's ear, "Don't worry, just preach the truth I have shown you." With that, the fear disappeared, and the service began.

At the conclusion of the service, everyone present knew that they had been in the presence of God. We knew that the Holy Spirit had blessed our worship service and we had been a part of something historical.

As I sat on the platform at this last General Conference and watched one of our capable Ministers of Music lead the Fellowship choir through one of their arrangements, I noticed that there were more people in the choir at General Conference than there had been in that first meeting of this church. The growth rate of the Universal Fellowship of Metropolitan Community Churches is phenomenal...-from 13 people seven years ago, to an international denomination with a membership exceeding 18,000 as of this General Conference. This Fellowship has grown, not because of personalities, but because we have dared to "just preach the truth."

WE'VE A STORY TO TELL TO THE NATIONS

"We're here to discuss business and worship the Lord. We're here to bring attention to Jesus Christ, not to ourselves. As the world sees us, the world judges us."

THE REV. TROY D. PERRY
TUESDAY MORNING

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Crusader or Communicator

EDITORIAL

Should *IN UNITY* be a crusader or should *IN UNITY* be a communicator?

If "crusader," crusader for what?

If "communicator," communicator of what, to whom?

In either case, it has to be careful.

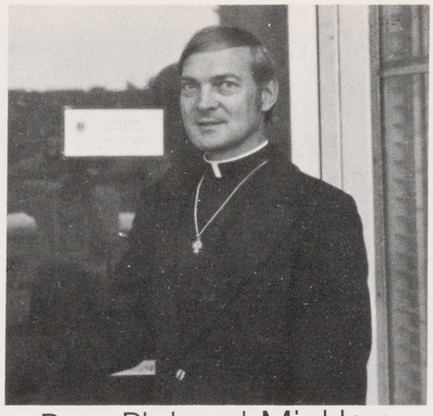
Every time a person champions a cause, casts a vote, or takes a stand, out goes the neck toward someone's guillotine. That doesn't mean, don't vote. It means be aware that you are sticking your neck out and be willing to pay the price. You can believe that the first time President Kennedy appeared to "goof," those who voted for Richard Nixon cried, "I told you so." You can't always be sure when you vote, but neither can your detractors.

Not all crusades are holy. People who fought in the religious war called "crusades" thought they were called by God to win these "holy" wars. People who burned witches and faggots thought they were being obedient to a biblical command. Modern day "faggots" need to be on guard lest ever so subtly they in turn are burning witches.

Not all communication is helpful. The earliest publications of our Fellowship were used by critics to attack the authenticity of our mission and our work. The pen is mightier than the sword, but the mighty pen can be a devasting boomerang.

Cautious we must be, but fearless too. For what cause, then, shall we sound the trumpet call? What shall prompt our forward march in unity? If we are not afraid any more, what shall be our fearless posture? For what shall we be a crusader? Of what shall we be communicator?

Shall we be crusaders for feminism? Or shall we try to communicate the equality of women and men in the NOW age of God's chosen people? Shall we drag our feet or run in the vanguard (unless it's too late) of those who insist that too long has fifty percent of the world's population been considered inferior and subservient to the other half who happened to be male — and who historically and collectively can be characterized as covetously holding on wherever it can to hierarchical, governmental, managerial dominance, perpetuating the myth of male superiority and the tyranny of the nuclear family, masculist, sexist, and chauvinist?



Rev. Richard Mickley

Shall we crusade for Spanish for all? Or shall we communicate that our Spanish speaking sisters and brothers have a right to hear and understand that God loves them and that we love them and that we are all members of God's family?

Shall we crusade for black history and afros for all? Will we be satisfied with "separate but equal" facilities? Or does racial justice for us mean that in our hearts we really believe that all are born equal, that our black sisters and brothers are flesh of our flesh and we are blood of their blood, that we love them for what they are and at the same time love them color blind?

(*Cont. on Page 9*)

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General Conference Highlights

[EXCERPTED FROM THE VALLEY PARACLETE SEPTEMBER 1975]

The Rev. Elder Troy D. Perry and the Rev. Carol Cureton were both elected to three-year terms on the Fellowship Board of Elders. Rev. Cureton of St. Louis is the second woman on the 7 member board.

Most bylaw changes represented basically an updating and reflected no major changes.

Among actions, ministerial licensing procedures were incorporated into the bylaws...the exhorter term was expanded from three to five years...and a three-fourths Board of Directors vote established for removal of a pastor instead of a simple majority.

The Board of World Evangelism received a name change — to the Board of World Church Extension — with responsibility to the General Conference and Board of Elders. Western Europe will be this year's major thrust.

Many proposed changes were turned over to a newly created Commission on Government, Structure and Systems for study and a later report.

A Christian Education Commission will be composed of two persons from each district.

A UFMCC budget of $118,000 was accepted with member church contributions constituting the bulk of anticipated income. Last year's budget for the Fellowship amounted to $72,000.

A new Christian Social Action Commission will embrace a variety of "task forces" — such as those on aging, alcoholism, the handicapped, campus, racism and women.

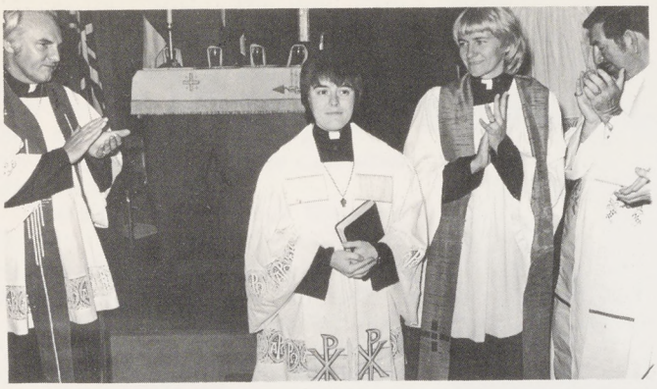
The women's group will be called the Task Force of Human Awareness. One of their goals for the 1976 Conference will be to create a non-sexist format for services and music which can be utilized by those churches wishing to do so.

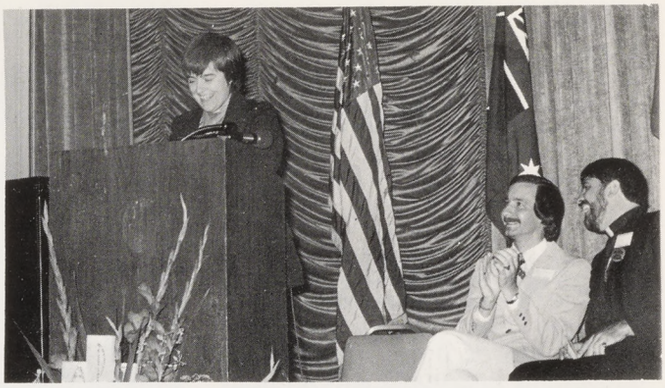
Another 1976 Commission goal is to prepare a "how to" booklet describing and discussing matters centered around social and political involvement.

"That old-time freeze-dried religion isn't good enough for us — with its hatred and faggot-burning. It is built on alienation, polarity, and a ruling class over a violated nature.

We are a people of promise. Our journey leads us to a homecoming — an evolving, a becoming. It is a coming home to our personhood. We are all called to discover what it means to be human. Though we are strangers in exile, we are not afraid of the journey. We are not afraid of our Exodus."

THE REV. JAY DEACON
TUESDAY EVENING





Rev. Carol Cureton Elected Elder

The Rev. Carol Cureton, 29, pastor of MCC St. Louis, became the youngest Elder in the Fellowship upon her election by the General Conference in Dallas.

Rev. Cureton succeeds Rev. Roy Birchard who will open the UFMCC congressional liaison office in Washington, D.C. and serve as Coordinator of Affirmation '76. (see page 9).

Carol, a native of Missouri, became founder of the St. Louis, Missouri church by a roundabout route. After being graduated from Southeast Missouri State Teachers College with a B.S. Degree in Biology and Chemistry in 1968, she accepted employment in the Los Angeles area in the chemistry industry (with Xerox Corporation).

In the fall of 1972, she became active in MCC Los Angeles, joined the Exhorter Training Program and was licensed as an Exhorter in June 1973.

In the meantime, she had formed her own medical diagnostic systems company, gaining valuable business management experience. In the summer of 1973, she sold her company to the Mallinckrodt Corporation of St. Louis, Missouri. They paid her way back to St. Louis, where the Lord used her to begin the work that has been blessed as MCC St. Louis.

On October 28, 1973, Carol, as worship coordinator and founder, held the first MCC worship service in St. Louis and that was the beginning of a whirlwind which had to be the blowing of the Holy Spirit. The congregation ws recognized as a mission on December 31, 1973, chartered as a church April 21, 1974, and after raising $15,000 in six weeks for a down payment, moved into its own sanctuary December 23, 1974, where nearly 150 worshippers now assemble regularly to praise the Lord.

Carol met her lover, Karen Linstrom, at a District Conference in Omaha, Nebraska. Karen had been involved in starting the work in Omaha, but accepted a new call to join in a partnership with Carol in the Lord's work in St. Louis.

Carol had been very active in all the educational programs of the Southern Baptish Church. "You had to," she said, "just to survive. And it was a valuable phase of my spiritual development."

Carol was asked the inevitable question: what do you have to say about being elected to the Board of Elders? Her answer was direct. "I think people in newly elected offices have a lot of ideas and hopes but not the experience and authority to carry them out."

She continued, "Each of the Elders has a unique contribution to make to the Board. I don't need to compete with Troy's charisma or Jim's business ability, or Freda's evangelism. I think what I have to offer is a great deal of inexperience. I'm not encumbered by a lot of traditon 'according to which it has always been done.' I have the guidance God gives me at the time. My particular area of interest and resposibility on the Board will be to encourage communication from the churches to the Elders, from the Elders to the Churches, and from the churches to the churches."

Rev. Elder Carol Cureton will write the Elder's column for the December issue of IN UNITY.

"Legalism is the greatest threat of MCC...Pre-packaged rules play into the devil's hands...Christ preached against legalism...Christianity is not a set of rules nor an adherence to a set of rules...It's easier to consult a rule book than to turn our hearts and to live in union with Jesus Christ...We are called to a responsible freedom...

MCC has come into existence in an atmosphere of tradition worship...Now everything must reexamined in the light of Jesus Christ...All who are caught in the worship of legalism and tradition must reexamine the gospel...MCCwill be one of the most influential forces for good and for God in the century if we grow and mature in molding and shaping *our* traditions in the will of God...But there will be temptations to make new laws that will choke and strangle and exclude people from our Fellowship because they do not fit into our traditions...Should we form our own set of pre-packaged rules? The letter killeth but the Spirit giveth life...We are called to a responsible freedom...We are called to take up the Cross of Christ."

THE REV. CAROL CURETON
WEDNESDAY EVENING

DALLAS WAS DIFFERENT

by Rev. Tom Taylor

The Dallas conference was different. The thought passed through my mind and I tried to shake it off.

I was driving home from Dallas, reliving the emotional and spiritual impact of the past six days. It was the sixth annual conference held by the Universal Fellowship of Metropolitan Community Churches and my fifth.

"What could be different?" I asked myself. There was the same warm feeling of meeting new friends and seeing old ones; the same exhilaration of realizing we're really not alone and God really cares; the same calmness in worshipping God without guilt; the same fullfillment of being able to walk arm-in-arm with someone you care about and not be afraid; the same awe in realizing you are part of something larger than yourself; and the same pure joy of abandoning yourself to God.

All these things had been present in all the UFMCC conferences I had attended. Still the thought persisted. Dallas was different.

Then it struck me, MCC was growing up. The meetings were maybe not quieter, but more determined in purpose. There was more enphasis on deeper spirituality, rather than the surface joy.

The first three conferences in Los Angeles, two of which I attended, were acclamations of our love for God. They were demonstrations of our inner need for God and our shouts of joy when we came to realize we had not been forsaken.

The conference in Atlanta and the next in San Francisco were really orientation sessions as a fledgling church began to move forward under Christ's leadership.

The Dallas conference proved that God *was* leading. Yes, this was the difference. A young church, vibrant with optimism, alive with the love of each other and of God, moving out to proclaim to the nations a joy which is open to ALL persons.

I started for Dallas full of fear. Fear for myself and for the church. I was upset with some of the by law changes proposed, afraid they would destroy the uniqueness of the Fellowship. I had been hit with several personal setbacks and wasn't sure what God had in mind for me. Things had become so uncertain that heavy clouds hung over my heart.

I arrived in Dallas on Monday and learned others had the same fears and concerns. The feelings were running high. Those first two days were whirlwinds of politics, workshops, worship, hurried meals long rap sessions and getting acquainted with each other and the city of Dallas.

I had visions of the church being torn apart by the in-fights that seemed to be developing. It seemed that all those fears would somehow become a reality.

Then sometime Wednesday, the day before the main conference was to begin, a calmness began to set in. The fear over the major issues began to fade. God's hand became apparent as everyone consciously or unconsciously began to realize there would be no action on those issues which were dividing us; that there would be a time to study structural and procedural change to protect the uniqueness which UFMCC had to offer.

Kerry Brown, the delegate from Washington, D.C., and the chairperson for next year's conference in the nation's capital, put it this way: "In 1974, I was very pleased to observe the coming of age of our Fellowship. In 1975, I was very pleased to participate in the mature actions and demonstrated wisdom of this adulthood church."

The worship services, too, were subtly different than in the past. To be sure, they had the same vibrant evangelistic fervor that is so characteristic of MCC services, but there was a great deal more. In spite of, and because of, the clanging symbols, clapping hands and shouts of joy, there was an articulate and intellectual expression of God's message and plans for us.

The ministers who spoke at those worship services, held twice a day, were not just shouters of the word, playing back meanlingless words learned as children or in Bible School. They, led by the Spirit, interpreted God's word to a modern world.

"Live for Christ," The Rev. Paul Van Hecke, of Los Angeles, Calif., exhorted. "You're cheating yourself if you don't live full life in Him."

He warned us not to tell him we can't be beautiful. "God gave me this body. Don't you dare call what God has made dirty!

"There's so much out there to do," he continued. "The only way we can do it is be filled with the power of God."

The Rev. Carol Cureton, pastor of St. Louis and the new elder, warned us of a growing legalism, describing it as an answer to avoid making decisions.

"We're free to obey God through our hearts," she said. "Christianity is not a set of rules."

MCC has been raised up in this atmosphere of tradition worship to preach freedom in Christ. 'For freedom, Christ has set you free."

The Rev. Roy Birchard of Washington, D.C. told us the Fellowship blooms because it is in God's will. "As long as we search out God's will we will grow."

The Rev. Lee Carlton of Sydney, Australia told us to be concerned about Jesus Christ; to see Him in our brothers and sisters. 'IF you can't see Jesus in the brother or sister beside you, maybe you are spiritually blind."

The Rev. Elder Freda Smith, of Sacramento, Calif. compared UFMCC to the prophet Jeremiah and told us we were not too young to carry the message to the nations.

There is only one morality and only one sin, she said. "There is no law but love and no tree but Christ."

She warned the devil was up to his old tricks. "Promise them anything but give them hell."

The Rev. Bob Wolfe of Toronto, Canada reported MCC is the story because "Christ is in us; tne Holy Spirit is in us."

There were other speakers, there were hymns, there were prayers. Al' packed the week with power, sc much power, it was difficult to comprehend it all.

It led one woman from the West Coast to throw up her hands. "Seems to be constant input. Ineed time to understand."

The workshops, which had been a part of other conferences, really came of age in Dallas.

"The workshops are really worthwhile," Jane Taylor of Sacramento said, expressing some concern that the groups were not planned as teaching sessions but were designed for input into the Fellowship commissions.

"Not enough can be said for the

committees and workshops now held," Ms Brown observed. "Responsible leadership demands that we set aside time to explore the proper dissemination of information to our congregations in the greater community of faith.

"The Commissions and workshops should not have to be information sessions on items which rightfully should have been discussed and learned on a local level," she continued.

The real political battle expected during the business sessions never developed because delegates agreed to create a Commission on Government Structures and Systems to investigate and propose a viable governing structure.

It was suggested the proposals might be initiated next year for a year's trial and then evaluated before full adoption.

"This will give us a chance to see where we are and where we're going," Jack Hubbs of San Francisco, Calif. observed.

The Commission was "singly the most responsible action taken at this conference," Ms Brown said, expressing the same thought I heard from almost everyone I had talked to.

There were changes in the bylaws, making them more workable. The Fellowship accepted reports which had far reaching implications and will take a lot of effort to implement including a student ministry. They also turned back proposals. Some of the things I supported won; others lost.

Feelings ran high during the meetings because we were dealing with the life of the church---our lives.

Whatever the outcome, however the vote, however our feelings on a particalar issue, we were all winners because, thoughout all the "politiking," we became closer, more aware of our differences and our sameness. We moved closer to God.

There is nothing to be said about the Rev. Elder Troy Perry who started this "Impossible Dream" seven years ago at God's prodding. It has already been said a hundredfold. His leadership and his dedication to his calling as God's messenger has made it all possible. I may disagree with him at times and argue on specific issues, but there has never been any doubt in whose Spirit he walks.

There was Elaine Noble, who showed us that together we have the political power to make the politicaians notice if we have the courage to use it, and there was Dr. Norman Pittenger, whose quiet humor and spirit was the right note to end a week of spiritual growth.

The Dallas conference was different, but now so is Dallas. The warm reception we received by the Hotel Adolphus and the surrounding business firms surely tells a story itself. The cashier at the Copper Cow Restaurant told me, "This is one of the nicest conferences we've had in a long time. In fact, if you really want to know, it was the very nicest.

Sure, there were "faggot" watchers in the lobby; come to see the "queers" perform. I think most went away surprised and with something to think about. They found no wild abandonment of moral ethics. They found people, like themselves, going about this business of living, with exuberance and the love of God.

"It's like coming out for the first time," Buck McGhee of Houston, Tex. said, describing his delight at his first general conference. 'I'm used to my little church of 70 or 80."

I would like to add that your fifth conference is just like that first...it's still like coming out for the first time.

A YEAR IN TRANSIT

Special to IN UNITY

by Roy Birchard

The prophet Jeremiah wondered aloud why God and his mother had conspired to birth him and send him out on a career delivering news people didn't want to hear, "a man of strife and contention to the whole land." Sometimes it is as hard to know why people choose us to do things for them as it is to know why *God* does. I wondered about this more than once last year, my year in metal containers in transition—in busses, trains, and planes—as I journeyed from church to crisis to celebration. I wondered about it especially when people got mad at me or blamed me for my sins, real or imagined.

My own perceptions after a year on our Fellowship's Board of Elders is that right now they spend a lot of time being *communicators of growth*. I don't think that's what they always will be, but right now, it is. By communicators of growth, I mean they spend a lot of time communicating to each other and sharing together with the whole church the *news* of growth. Troy Perry has probably set the pattern for that, being a sort of "good news wagon," or walking front page. "Halellujah, this is what's happened in Des Moines... This is what's happened in Nashville." We have our own shared MCC traditions already: the time B. J. McDaniels' worship service was invaded by the Indianapolis police...the time the plastic garbage can was filled in Los Angeles...tales of the New Orleans fire. You see, we have our own MCC stories, and many readers of this magazine know what I'm referring to. The Board of Elders do a certain amount of news-sharing.

Also a certain amount of problem-sharing and worrying. Probably too much worrying. As I tried to suggest in my fable of the gilded lily at the last General Conference, this church spreads and prospers because it is God's will. Our own anxieties and follies would otherwise have long ago done it in. Still, if one believes that collective intelligence is greater than individual intelligence, then sharing good news of what has worked in one place and may therefore work in another (like Zion families), and sharing problems so that they may hereafter be avoided; then there is a point to the Board of Elders. And maybe even to advisory letters from that body, so long as they are couched in gentle and sweet reason and not as Olympian directives.

Do you like the Board of Elders? Fine, then be kind to them, for they are people too (and in my experience, generally nice ones). But don't flatter them or butter them up. Flattery slowly paralyzes the recipient and demeans the flatterer. I found the board all to be intelligent and aggressive personalities and very much committed to what they are doing. But I know a dozen ministers who are as fine pastors and administrators, and more lay people than that who are their spiritual peers. Geography, gender and altitude (up until Carol Cureton, all were tall) shape the board too. The Board of Elders are all fine, but they are not the church called MCC. You are.

As for me, I am very grateful for the year I had to stretch and be stretched. I travelled widely: sharing an autumn retreat with the board of MCC Washington in the Maryland hills; hearing Bach's cantata "Christ lag in Todesbanden" Good Friday at MCC Costa Mesa; seeing the Governing Board of the National Council of Churches pass our gay civil rights resolution; addressing the gay studies class with Otice Vance, worship coordinator of MCC Lexington, Kentucky, at our alma mater, Berea College. The travels and the new friends were the best part of the whole thing. When the year was over, it was the friends who were the best measure of my new, stretched-out self. They dusted me off and pushed me along to my new work in Washington, D.C.

A church, too is in transit; evolving, diversifying, stretching out under the heat of the day like the children of Israel of Exodus. One day who you are and the place and people you represent may be the voice the General Conference says is needed in the communication of growth. If you are called, you will not be ready—not for what you will have to face—but the grace will be given you to carry through. I've been there.

AFFIRMATION '76

The Board of Elders announced in Dallas, a huge rally and march in Washington, D.C. August 15, 1976, to culminate the Seventh General Conference of the demonination.

The Rev. Roy Birchard, 32, former pastor of MCC New York and recent member of the Board of Elders, has been appointed coordinator of the year-long preparation program for the project to be known as Affirmation '76.

To assist with preparations for the 1976 General Conference and Affirmation '76, Rev. Birchard will open a UFMCC office in Washington, D.C. on October 1, 1975, at 110 Maryland Avenue, N.E., location in the U.S. Capitol for the offices of several other Christian Denominations.

"We see this Washington office as being able to tie loose ends together and provide us with information for MCC members about laws and proposed legislation and the whole spread of issues related to our lifestyle," said Rev. Perry in making the announcement for the Board of Elders. "We want our representatives in Congress to know that gay people really are interested in how we are represented, and you can just bet some of us are going to visit them when we get there next August."

The rally and march on the last day of next year's General Conference will be a positive affirmation of our right to exist in all society. The Board of Elders is in the process of planning the Affirmation '76 rally and will send a complete schedule along with an invitation to all gay organizations in the world to take part in the affirmation.

"Over a thousand of us will be going to Washington to affirm our rights, as gay people, to 'life, liberty, and the pursuit of happiness," Rev. Perry said. "'Affirmation '76" will show that even as other groups have organized to gain their rights, gay people are called now, as the Bible tells us, 'to proclaim liberation to all lands.' By affirming ourselves as liberated gay people and as Christians with a story to tell to the nations, we affirm the American Revolution in it's Bicentennial year," he said.

"You can be sure we're inviting Mr. and Mrs. Ford and Mr. and Mrs. Kissinger, all the Congress, and all the Supreme Court," Rev. Perry said, adding humorously, "When MCC gets together, you never can tell what's going to happen."

Crusader or Communicator

(*Cont. from Page 3*)

Do we preach homosexuality? Should we crusade for homosexuality — or heterosexuality — or bisexuality — or asexuality? In the landmark decision of a federal court in California lifting the ban on MCC worship services in prisons, the judges unanimously agreed "that while most Christian ministries believe and consider individuals of homosexual orientation to be abominations and undesirable in the eyes of God, the Church's (MCC) ministers homilize well that under the Scriptures Christ considered such an individual among His brotherhood of man." The evidence had to support that decision or it would not have been gratuitously given.

As crusader or communicator *IN UNITY* will champion God's people's right to God's love and it will strive to avoid even subtle witch burnings.

IN UNITY should not be a political publication, nor should it advance personal ambitions of any person or group.

IN UNITY will be a communicator of how the congregations and members of this Fellowship are effectively implementing the gospel in their worship, witness and works of service.

IN UNITY will be a crusader for justice. In everything that Jesus *was* in the gospels, we observe respect for women and an attitude of justice for all. The life and teachings of Jesus indicate a pattern that *IN UNITY* professes fearlessly to follow. This leaves no place for racism. It calls for an attitude of equality, love, concern and justice in all our dealings with all God's people — especially minorities most prone to abuse in our inherited "culture": ex-convicts, ugly people, lesbians, homosexuals, women, blacks, Puerto Ricans, Chicanas and Chicanos, "foreigners" of any kind.

IN UNITY will be the communicator of how God's children live together in love in the Universal Fellowship of Metropolitan Community Churches. It will be the story of how Jesus, The Liberator (our Lambda of God), has set us free in dignity and integrity to be God's own people in a faith fellowship. The story we have to tell to the nations will be the story of how well we fulfill our mission to give witness to this liberation in our words and acts (and in our churches) in all our dealings with each other and with all the people around us.

IN UNITY will tell the story. Its members, ministers, and adherents, its congregations around the world will *be* the story we have to tell to the nations. Their identification with the Liberator will make it an authentic story of light and peace and truth, a story of Love.

We are not afraid any more. We live and love by the Truth which has set us free. We are crusaders for this Truth. We are communicators of this Truth.

REPORTS

There was the usual voluminous yearly flow of printed reports to the delegates from the numerous Boards, Commissions, Task Forces, Committees, and Workshops of the Universal Fellowship. Some were read in the business meetings, some were accepted as presented in writing, other were amended according to the mind of the majority of voting delegates.

Voluminous as they were, they served the purpose of crystallizing the vague image that most people surely had: "there is a lot of work going on out there by a lot of people."

BOARD OF ELDERS

The Board of Elders submitted a report to the Conference which has come to be called "The White Paper." The paper referred to a growing sense of denomination. This has been confirmed and strengthened through several external acts:

1. A Federal Court has recognized the denominational and religious impact of the Fellowship.
2. The UFMCC will be listed in the *YEARBOOK OF AMERICAN CHURCHES* in its upcoming edition.
3. The UFMCC has been acepted as a full member in the Interfaith Coalition on Aging (NICA), and the Inter-religious Coalition on Criminal Justice (JSAC).

The growth of the Fellowship during the past year indicated solidification of our established work and greater world outreach, with members, friends, and adherents approaching the number of 20,000 required for membership in the National Council of Churches.

SOCIAL ACTION

The Conference acted to establish the Christian Social Action Commission to replace the Social Action Committee. Its purpose is to provide a greater involvement of MCC members in the area of social action so that they may help to continue to alleviate the oppression of our sisters and brothers, both inside and outside our Fellowship.

The Commission will formulate *"How To"* booklets encouraging responsible citizenship and civil rights legislation. The Committee developed the concept of Affirmation '76 and presented it to the Elders and the conference where it was enthusiastically approved.

The accepted report proclaims that the UFMCC stands in solidarity with Dignity, Ingtegrity, Lutheran Concerns, Affinity, and the Gay Caucuses of the other Christian denominations in their endeavors to change the traditional un-Christian views on the issues of homosexuality, women in the ministry (particularly the women in the Episcopal Church), and other minority oppression.

The report was submitted by The Rev. B.J. McDaniels, Chairperson; Terry "Spider" Luton of Los Angeles; and George Raya of Sacramento, California.

CHRISTIAN EDUCATION

The Conference acted to establish an on-going Christian Education Commission with members from each district which will serve as an educational resource for the Fellowship. The Commission replaces the Christian Education Committee. The report was submitted by the Rev. C. Shawn Farrell, of Dallas, Chairperson.

EXPERIMENTAL MINISTRY TO THE ALCOHOLIC

by Rev. Joan Johnson

There was standing room only, at both workshops on alcoholism at the Ceneral Conference. People attended from all over the world. Many were not alcoholics, but ministers looking for answers to the needs of their congregations. Some people attending were not MCC people, but people interested in the problem of alcoholism.

The keynote of the first day was education. There was discussion on how to educate our people to the problem of alcoholism, how to recognize the danger signals, what to do, where to send people for help; how to teach alcoholic counseling; and how the non-alcoholic should relate to the alcoholic.

There was also discussion on prevention, starting with our Youth Groups, teaching them the responsibility that goes with drinking; how to practice moderation; and that it is just as socially acceptable not to drink as it is to drink.

The second day was spent discussing "Recovery Houses" and the Alcoholics Together and Gay AA programs. Through diligence, cooperation and a lot of correspondence, we have been able to come up with a comprehensive list of meetings. To date we have cataloged some 140 valid gay alcoholic meetings around the world. What a great list to have at vacation time!

We all feel that the Alcoholic Workshops were informative and constructive. This ministry has grown so fast, and spread, that we are all looking for a new awareness of the alcoholic problem in our churches. If you are interested in starting a group, or just knowing more about the problem, write to Rev.Joan Johnson, 1050 So. Hill Street, Los Angeles 90015.

BIENNIAL BY-LAWS CHANGES

By Laws changes were made dealing with processing applications for the professional ministry, clarifying the Board of Elders authorization to prescribe procedures.

Other changes had to do with disciplinary matters, length of service in the office of Elder (deleting the three term limitation on the office of Elder), authorization for the Board of Elders to interpret By Laws as requested for specific situations and to refer the interpretation to the By Laws Committee for possible future By-Laws revision, and making the tithe amount to the Universal Fellowship a full 10% of the local general offering and a 2% contribution to the District.

Another By Law change established the Board of World Church Extension (replacing the Board of Evangelism and World Missions), composed of those appointed by the Board of Elders as Coordinators of Church Extension. Its purpose is to continue to develop an outreach in response to interested groups throughout the world. The Rev. Lee J. Carlton is Coordinator of Church Extension in Australia and New Zealand. Other members are The Rev. Robert Wolfe, Canada, and the Rev. Thomas Bigelow, Great Britain.

PRISON MINISTRY

The report of the Board of Prison Ministry (USA) covered the objectives and organization of the Board and its work: pen pals. The Cellmate (a publication for prisoners), visitation and counseling in prisons, worship services where possible, correspondence courses for prisoners, assistance witn parole planning, post parole assistance, and fellowship in a local MCC congregation.

The report praised the work of Terry Foster, Jack Howard, Larry LaBounty, Phil Williams, Gordon Fisher, John Morse, Dorothy Rose, Arnie Remsic and Rick Payne in the national office.

The mailing list has grown to nearly 1000 prisoners and interested persons.

Chaplains of institutions include Rev. Tere Roderick, Vacaville, California; Rev. James Harris, Segoville, Texas; Deacon John Logan, Atascadero, California; Exhorter James Lewey, Menard, Illinois.

The Report listed the Area Representatives of the Board of Prison Ministry (USA), which are listed in *The Cellmate* pages of this issue of *IN UNITY*. It was submitted by Richard R. Mickley, National Administrator, Rev. Bud Bunce, National Chief of Chaplains, and Rev. Elder Richard Vincent, National Advisor.

WOMEN

The Conference acted to establish a Human Awareness Task Force of the Christian Social Action Commission.

The Women's Commission report addressed itself to "the overwhelming barrage of language which restricts individuality of the total person as a Child of God...the dehumanizing language delivered in masculine terms that fails to recognize the presence and spiritual needs of women...We have overcome the myth that being gay is sick, perverse, sinful. We have overcome the myth that being gay and Christian cannot be synonymous. It is now time we overcome the myth that a non-generic liturgy disarms the gospel and lessens the worship of our God."

The Commission made recommendations for non-sexist language in liturgy and music and for consciousness raising education.

CAMPUS MINISTRY

The Conference established a new Board of Campus Ministry to develop a viable Campus Ministry Program, carefully structured through orderly development.

The Board of Elders appointed the Rev. Michael England, previously pastor of MCC Salt Lake City, as Director and assigned him to reactivate and develop the Pennsylvania State University ministry where a chapel, office, and housing is available for the Director. The Conference launched the new ministry with a $2500 budget.

PUBLICATIONS

The report indicated that the Board of Elders had established a Department of Publications to replace the Board of Publications. Two issues of *IN UNITY* were published during the year with a distribution of 2000.

The Gay Christian became an official Fellowship opinion magazine after several years as a publication of the Northeast District.

In the publications workshop at the Conference suggestive ads and gossip columns in local publications came under fire. It was suggested that local churches develop guidelines which would include reasons for publication, goals, and methods, as well as cost analysis.

IN UNITY will be published monthly with wider distribution by the new Department of Publications, with Rev. Richard Mickley as Editor of *IN UNITY* and Director of the Department.

The Rev. Tom Taylor concluded the report with the following personal note: "The changes made by the Board of Elders have been my dream for the past two years. It has been an exciting two years, because God's Spirit has moved."

NEWLY ORDAINED

The following Licensed Ministers were approved for ordination:

Charles Archart, Denver, Col.
John M. Barbone, San Francisco, Ca.
David R. Carden, Ft. Worth, Texas
Jose L. Mojica, New York, N.Y.
Paul Peachey, Honolulu, Hawaii
Donald E. Pederson, Los Angeles, Ca.
Nancy L. Wilson, Worcester, Mass

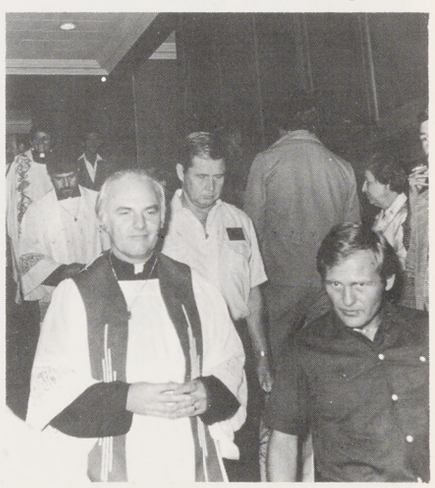
Revs. Arehart, Carden, Mojica, and Wilson were ordained by the Elders at the General Conference. Revs. Barbone and Peachey chose to be ordained in San Francisco, and Rev. Pederson in Los Angeles.

HANDICAPPED

The Workshop on Handicapped ministry explored concerns related to the full service ministry of MCC churches to persons who are handicapped in various ways: age, imprisonment, alcohol, vision, hearing, illness, and other handicaps.

The workshop concluded that handicapped people need the same minisistry as everyone else, even though different methods, and diff-

(Cont. on Page 15)



Collage by Terry Willis

PAPA PAUL HONORED

At the Sixth General Conderence of the UFMCC in Dallas, the Rev. F.L. Van Hecke, "Papa Paul," was honored for his love and loyalty in preaching the gospel of Jesus Christ.

On Wednesday morning the ministers and delegates and persons attending from all the 89 con gregations in the United States and 8 foreign countries were genuinely inspired when Rev. Van Hecke preached "We've a Story To Tell To To The Nations." Reactions of 'Amen," "Preach it, brother," and "Praise the Lord" were plentiful.

At the official business session of the Conference, the Rev. Donald Pederson proposed a resolution to be recorded in the minutes of the Sixth General Conference which was unanimously approved by the delegates.

WHEREAS The Reverend Paul Van Hecke is the oldest among our clergy and during his life has given 55 years of faithful service to Christian ministry, and:

WHEREAS he has served the Universal Fellowship well as a minister since 1970, and:

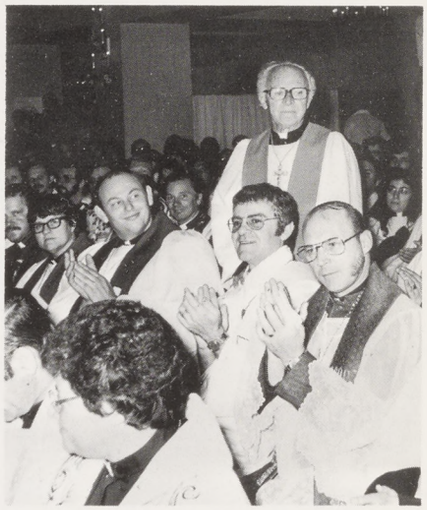
WHEREAS his exemplary life in the ministry has been an inspiration to all of us:

BE IT RESOLVED that this International General Conference convened in 1975 in Dallas, Texas, hereby honors Reverend Van Hecke with a special certificate of love and devotion.

He was presented wiht the certificate at the business session. He was honored at the great Sunday morning Worship, Communion, and Ordination service. He was overwhelmed by the standing ovation and the honor he was receiving. He cried and cried, but he did manage to express his feelings in words, "I have never been so honored. I feel so humble." His son, B.C. Van Hecke, a delegate to the Conference from the Los Angeles Church, stood up and embraced him while they both cried. Afterward he said, "I have never been so proud of being his son than I was at that moment." This is the only father-son combination of this kind in the Fellowship.

"Papa Paul" is 78 years young. He is loved by all MCC congregations. At the Conference he was presented with a bus pass to make it possible for him to travel throughout the United States on an Evangistic Tour of the congregations. For the last several years he has been a popular Renewal preacher from one end of the country to the other. Rev. Paul comes from a Nazarene background where he was an evangelist, a powerful preacher "from the old church."

He has always had an open mind and with the incorporation of new young ideas, he has become better with age.



DALLAS PRESS

Dallas news media gave extensive and generally non-prejudiced coverage of the Sixth Annual General Conference in thier city.

Charles Jackson in the *Times Herald* captured a bit of the atmosphere in his spicy by-lined article in the Sunday edition.

"To the surprise of many and to the knowing smiles of others, they began pouring into the Adolphus Hotel -- 2000 strong. To many a bleary-eyed downtown worker, the camaraderie of the unself-conscious delegates, especially the embraces of members of the same sex, took many of them by surprise.

"Can you believe this?" one tailor-suited businessman sarcastically droned to another out of the side of his mouth as they waited at a stoplight.

" 'Where did they all come from?' the other asked, staring at several gay couples who were laughing and talking.

"But by Saturday, the novelty seemed to have worn off. The collective raised eyebrow of downtown Dallas was back to normal

"Even a check with the Dallas Police Department...brought a note of indifference. One spokesman didn't even know there was a convention of gay people...Another said, 'We've had no problems with them.'

"From the fiery and charismatic Rev. Perry, to the fundamentally entrenched 'singspiration,' the services leave an impression...Saturday afternoom there was added fervor and frenzy built by the presence of Massachusettes Rep. Elaine Noble, the first gay, who during her campaign did not hide her sexual orientation, who was elected to the state house.

"As she and members of the church clergy entered the grand ballroom, the audience exploded with applause...and again...and again..."

Albert Lemke in the Dallas *Iconoclast* reported that "at times, the Conference took on the trappings of a revival tent service. There was hand clapping music, speaking in tongues, and altar calls...There were also 'high' church services with a Sunday morning processional of the ministers in their vestments, with flags waving and trumpets blaring."

Doug Culbertson wrote in the *Times Herald* at the conclusion of a lengthy article covering the press conference and the opening sessions, "Anna Kaye Brewer, sales manager of the Adlophus Hotel, said she did not know until this week that the church group was made up primarily of gay people, but she said the delegates have been good guests. " 'I was surprised a bit, but we book catfish farmers and pigeon breeders, and I guess each convention is different,' she said.

"Ms. Brewer added, 'After all, these people have souls and they're interested in their souls just like everybody else.' "

"Massachusetts Legislator, Ms. Elaine Noble, called for three letters and three phone calls to congresspersons from each person in support of the Bella Absug gay Rights Bill before Congress. The Harvard-educated, former Emerson college teacher received thundering applause throughout her speech." — The Channel.

(Cont. from Page 11)
erent forms of communication may be necessary.

They discussed methods of gathering and disseminating information to the various churches on how to work more effectively in the areas of need.

The Report was submitted by Micael Nordstrom, Worship Coordinator of MCC Tucson, Arizona.

RACISM

The Conference acted to establish a Task Force on Racism of the Christian Social Action Commission to resist racism in all levels of MCC and to raise consciousness and expand MCC's outreach to ethnic minority groups. The Workshop on racism recommended that one worship service at the next General Conference in Washington, D.C. be a demonstration of the "Black" style worship. Participants included Rebecca Bell, Magora Kennedy, Dee Jackson, Jerry Cunningham, Joe Scott, John Kirkland, and Lucia Chappelle.

CREDENTIALS

The Ministerial Credentials and Affairs Committee submitted rec ommendations on the consideration of applicants for ordination and licensing as professional ministers in the Fellowship and recommendations on policies and procedures. It was signed by The Rev. Robert J. Cunningham, Chairperson; and Reverends Bonnie Daniels, Laurence Bernier, Robert Falls, and Michael England.

NEWLY LICENSED - AUGUST

The Ministerial Credentials and Affairs Committee announced the licensing of the following women and men as professional licensed ministers:

Heather E. Anderson, Worcester, Mass.
L. Robert Arthur, Omaha, Nebraska
Stephanie B. Bigusiak, Boston, Mass.
Earle R. Brown, San Jose, Ca
Sherman W. Dearth, Seattle, Wa
Kris Dodds, Albuiquerque, NM
Donald M. Eastman, Des Moines, Iowa
Vivian Erwin, Tampa, Fla (Posthumously)
David S. Farrell, San Diego, Ca
Howard J. Gaass, Baltimore, Md
James A. Glyer, Los Angeles, Ca
Jeri Ann Harvey, Oklahoma City, Ok
James W. Hill, Indianapolis, Ind
Joan Johnson, Los Angeles, CA
Alice Jones, Salt Lake City, Utah
Clain E. Lust, Seattle, Wa
Patricia Ann McCormick, Dallas, Texas
Richard R. Mickley, Los Angeles, CA
Robert E. Miller, Houston, Texas
Candace A. Naisbitt, Salt Lake City, Utah
Stanley A. Roberts, Akron, Ohio
Frank W. Scott, Pittsburg, Pa
Woodruff H. Sloppey, Jacksonville, Fla
Jim Wallace, Los Angeles, Ca
Richard L. White, Los Angeles, CA

WORLD CHURCH EXTENSION UFMCC

Reverend Lee J. Carlton
Executive Director

This last year has been the most exciting yet for the Board of Evangelism and World Missions. Individual letters of communication and counseling have been maintained quarterly with persons in several countries as regards the Universal Fellowship's special ministry through the office at Los Angeles and Reverend Jose Mojica as Spanish correspondent to Latin America and Spain.

Through the love and support of the East Bay MCC, Oakland, the Fellowship was able to effectively assist our Nigerian congregation with the rental of their worship premises. In October we were able to send the Reverend Tom Bigelow to London, England, where he was confirmed unanimously as Pastor and has been instrumental in the formation of new study groups in Birmingham, Bristol and Bath since his appointment as Coordinator of Church Extension in the United Kingdom. Through the financial support of the Reverend Elder John Gill and Los Angeles members, I was able to visit, last November, our congregations in Zaria, Nigeria; Edinburgh, Scotland; London, England; and Copenhagen, Denmark; where we shared their experiences and ascertained many of their needs unique to each city (a complete report on this trip and the findings made was submitted to all the churches of our Fellowship through IN UNITY).

In late December, 1974, I resigned my post as Pastor of the Mother Church in Los Angeles and accepted the Australian invitation and Elders' appointment as Coordinator of Church Extension in Australia and New Zealand. Beginning with a congregation of fourteen on arrival in early April, the Sydney group has now become a chartered church with an average weekly attendance of eighty-one persons at present. In addition to offering guidance to other congregations in Melbourne, Victoria; Adelaide, South Australia; Brisbane, Queensland; and Auckland, New Zealand; a new study group has been started in Gold Coast, Queensland.

The Board of Elders confirmed the appointment of the Reverend Robert Wolfe as Coordinator of Church Extension in Canada and much stability, spiritual growth and maturity has developed amongst the Canadian congregations.

We are happy to welcome to this Conference delegates and observers from Denmark, England, Canada and all the Australian congregations. On their behalf I would like to take this opportunity to express our gratitude for your hospitality at this international General Conference and for the financial support of all the congregations and individuals who catch the vision of our now international ministry have supported untiringly our Lord's commission to share the Good News with every creature.

REVEREND LEE J. CARLTON
EXECUTIVE DIRECTOR

Universal Fellowship of Metropolitan Community Churches

THE CELLMATE

Volume II, Number 4

October 1975

MCC Wins Prison Ministry Case

At the last minute the State of California through its Attorney General consented to the ruling of the Federal Court given in May 1975. This consent made it unnecessary to hold an evidenciary hearing in which the state would have tried to prove that MCC worship services would be a "clear and present danger" to the good order of prisons.

The Federal Court ruling had in effect ordered that prisoners who request MCC Communion services and counseling have a constitutional right to the services of this bona fide church.

Attorney John Wahl, who has fought the case for two years in behalf of MCC (and its previous Director of Prison Ministry, The Rev. Joseph Gilbert) and in behalf of the prisoner plaintiffs said, "This order represents a complete vindication of the position of the plaintiffs. We got what we wanted. With the Consent Decree we start off in a spirit of cooperation, hopefully in the inauguration of services in the prisons for the inmates who want the services of MCC."

The verbatim wording of the Consent Decree is as follows:

1. The Department of Corrections will recognize the Metropolitan Community Church as a denomination of the Christian religion.

2. The Department of Corrections will give the Metropolitan Community Church the same right of access to the inmates and to conduct services at individual institutions as any other denomination of the Christian religion which is not represented by a full time chaplain at the institution.

3. The department will permit ministers of the Metropolitan Community Church to meet with and counsel inmates to the same extent as the ministers of other recognized denominations of the Christian religion.

By consenting to this order, (the state) does not admit any liability or wrong-doing; on the contrary, (the state) continues to assert that they at all times acted in good faith and exercised their judgment in a reasonable manner in full conformity with the laws of the State of California and the Constitution of the United States, and with sound correctional practices and concern for the welfare and safety of staff and inmates.

It is so ordered.

The Honorable Joseph T. Sneed, Circuit Judge
The Honorable Oliver J. Carter, U.S. District Judge
The Honorable William G. Best, Senior U.S. District Judge
United States District Court
Northern District of California

ATTORNEY JOHN WAHL

by Rev. Tere Roderick

JohnEshleman Wahl has handled many pro bono publico cases in his time, arguing one of them all the way to the Supreme Court. The first such case that he handled as a young attorney was the Prison Lawbook case which was decided in favor of his clients, California inmates of the State penal system, thereby making it mandatory for the institutions to set up libraries of lawbooks for use by inmates. This kind of determination was greatly in evidence in the way he handled the M.C.C. prison ministry lawsuit.

When that lawsuit was brought to his attention by Rev. Joseph Gilbert, Mr. Wahl realized that this case might be a difficult one because of the feelings of many prison authorities regarding human sexuality, and specifically homosexuality. However, he saw this as a great opportunity for this church to spread the message of God's love not only to the inmates, but to everyone involved in the lawsuit.

In 1973, when Honorable Oliver D. Hamlim died, Mr. Wahl decided to petition for another Judge to be his replacement not only because of the legal aspects of a decision signed by the two survivors, but also because he felt that M.C.C.'s message could bear repeating to the Judges again.

Mr. Wahl will fight for a cause he believes in. He put in hundreds of hours for the prison ministry lawsuit and has helped prepare many people for the prison ministry itself.

Mr. Wahl was the guide and driver and prime mover of MCC Monterey Mission Team in its formative stages. He was the one who got the motivation going in other hearts for this Work.

Even while he is so involved in the Christian work he does, he still finds time for his practice. He is one of the attorneys for the Castro Street 11 suit; he is on the S.I.R. Legal Committee; and a member of the Board of the Council on Religion and the Homosexual.

John Wahl has done a lot of good for a lot of people, but I think that the most meaningful thing I can say about John is that he "tells it like he sees it." John is a real Christian and a real human being. He wants everyone to have the chance he had to get to know Christ as Savior.

We owe him a great big "Thank You" for following his calling to serve God's people behind bars.

SERVICES

The following are some of the services available through the national office in Los Angeles.

1. Pen pals from areas where no Area Representative is listed. Prisoners are advised to try to obtain pen pals (friends) from the area where they will eventually live. Write to the Area Representative or to the National Office.
2. Information on visiting, counseling, worship services in your institution.
3. Correspondence Courses free of charge to prisoners unable to pay.
4. Mailings, including the Cellmate and *IN UNITY*.
5. The National Prisoners Yellow Pages are published and sold by the Board.

CRIMINAL JUSTICE CONCERNS

The Rev. Joseph H. Gilbert, pastor of MCC Providence, R.I., former Director of the National Prison Ministry of MCC, will represent the Board of Prison Ministry (USA) at three east coast meetings concerned with criminal justice.

1. The First National Conference on Alternatives to Incarceration in Boston in September.
2. The Washington,D.C. GAA Bicentenniel Conference on Gays and the Federal Government, Panel on Gays in Federal Prison, Oct. 10.
3. The Interreligious Coalition on Criminal Justice of the Joint Strategy and Action Committee in New York City in October.

Rev. Bunce, Rev. Vincent, and Rev. Mickley will attend the National Forum of the Volunteers in Criminal Justice in San Diego, October 12.

BOARD OF PRISON MINISTRY [USA]

Rev. Richard R. Mickley, National Administrator
Rev. Bud Bunce, National Chief of Chaplains
Rev. Richard Vincent, National Advisor

CHAPLAINS

The Rev. James Harris, Segoville, Texas
3834 Ross Ave, Dallas, Texas 75204
Deacon John Logan, Atascadero State Hospital, California
1050 South Hill Street, Los angeles, Ca 90015
Exhorter James Lewey, Menard, Illinois
P.O.Box 3147, St. Louis, Mo 63130
Exhorter Frank Murr, Colorado State Prison
P.O.Box 9536, Denver, Co 80209
The Rev. Tere Roderick, Vacaville
1076 Guerrero St, San Francisco, ca 94110

AREA REPRESENTATIVES

The following Area Representatives of the Board of Prison Ministry (USA) may be contacted for pen pals, parole planning in their area, post release assistance, and questions pertaining to MCC ministry from that area of the United States.

Rev. Heather Anderson, 744 Main Street #5, Worcester, Mas 01610
Rev. Bob Arthur, P.O.B. 14407, Omaha, Nb 68114
Steve Childers, 3834 Ross Avenue, Dallas, Texas 75204
Courtney Craighead, 1934 Burgundy, New Orleans, La 70117
Carl Doerschuk, P.O.B. 563, Akron, Ohio 44309
Gordon Fisher, 1046 South Hill Street, Los Angeles, Ca 90015
Arthur Fleschner, 2904 Concordia Avenue, Tampa, Fl 33609
Rev. Howard Gaas, P.O.Box 1145, Baltimore, Md 21203
Rev. Joseph Gilbert, 63 Chapin Avenue, Providence, R.I. 02909
Ivan Gregory, 1726 H. Street, Sacramento, Ca 95814
Sheldon Haight, P.O.Box 12020, Seattle, Wn 98112
Carol Harris, P.O.B. 291, Jacksonville, Fl 32201
Douglas Holt, P.O.B. 4187 Tulsa, Ok 74104
Steve LaFever, P.O.Box 187, Nashville, Ten 37202
James Lewey, P.O.B. 3147, St. Louis, Mo 63130
Rev. Kenneth Martin, P.O.B. 2392, Chicago, Ill 60690
Frank Murr, P.O.B. 9536, Denver, Co 80209
Terry Napier, P.O.B. 39235, Cincinnati, Ohio 45239
Rev. Jay Neely, 201 W. 13th Street, New York, N.Y. 10011
Bert Perkins, 11717 Victory Blvd, North Hollywood, Ca 91606
Dan Richmond, P.O.B. 8174 Philadelphia, Pa 19101
Eric Randolph, P.O.B. 5206, Kansas City, Mo 64112
Rev. Tere Roderick, 1076 Guerrero Street, San Francisco, Ca 94110

CORRESPONDENCE COURSE APPLICATION

I, the undersigned, make application to enroll in one of the courses offered by the UFMCC Board of Prison Ministry (USA).

Please check the course you wish to take (only one course may be taken at a time).

☐ WHY AM I AFRAID TO LOVE?

A study in self-understanding; a psychological and Christian approach to love based on a little book written by Father John Powell, S.J. Father Powell's deep religious and psychological insights help to give us a rare opportunity to break the shell that encloses us.

☐ WHAT IS MCC TODAY? A STUDY OF THE CHRISTIAN CHURCH.

A study of what makes a Christian a Christian; a study of what makes a Christian Church a Christian Church. Includes a study of the teachings, organization, and works of the Universal Fellowship of Metropolitan Community Churches, with readings from the autobiography of the founder, the Rev. Troy D. Perry.

As I sign this application, I fully intend to complete the course. I understand that the lessons will be sent to me one at a time until I complete all the lessons for the course. Please send me Lesson One as soon as possible.

The enrollment fee is $5.00.

☐ I do have the $5.00 to help with course expense.

☐ I do not have any way of getting the $5.00.

☐ I will try to get a relative or pen pal to cover the enrollment fee.

Send in the application right away. We do not want money to be a stumbling block.

Signed _____

Date _____

PLEASE PRINT:

Name _____

Address _____

_____

_____

BECOMING HUMAN

by Norman Pittenger

What I want to begin with is by saying something that is indeed perfectly obvious: That every little boy and girl that's born into the world alive, with homosexual drives, desires and instincts, is a human being. But I don't like that way of saying it. I'd rather say, not that we are human beings, whether gay or straight, but that we are becoming human beings. Some people have the odd idea, which hangs round in theological circles, and I notice it also in lay circles, that we are fixed entities. We were created and we are and shall be forever exactly as we were created. Now that is nonsense. We are changing and living and developing. We are on the move and to be human is nothing other than to become human. We're not like — say, a butterfly, which can be killed, struck through with a pin and exhibited in a museum and that is that. Catch me if you can. I'm on the move and so are you. For better or for worse I am going somewhere, and I am going where I choose to go, and for a Christian this means where God wills me to go, lures me to go, solicites and invites me to go and if I don't, then I am becoming less than human. What does this mean then to become human? Simply this: It means to be on the way towards living in this world with other people as a lover in the making. That's what we're here for. That's what human existence is all about. That we shall become creaturely because we are creatures, finite because we are limited, deficient because we are blind and stupid and selfish, but nonetheless, with all these qualifications, to become lovers.

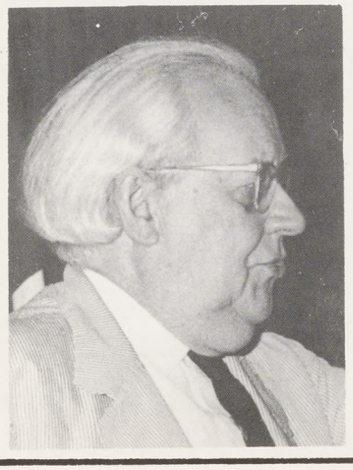
Now this becoming human as lover in the making is as much true of the gay as of the straight. It is the distinctive thing about humanity, as such. It is this which forces us to make a choice. Are we, or are we not, moving forward toward that through all the little choices that we must make day by day. We need not spend our time engaging in what a vicar of the earlier part of the century called a "spiritual flea hunt" to discover our little sins. Our sins mostly aren't worth bothering about. The real question is: are we on the way towards love and loving? Sin is nothing but our being off the way. So obviously, what makes the lifestyle of a gay person different from the lifestyle of a straight person is that the former finds his or her mode of loving in relationship with a person of the same gender. It is just as simple as that, but like all simple facts it has what you call corollaries. It has consequences which make a gay person different from a straight person. Now, we know this to be the case. But, it needs to be said on both sides — It is no better to be gay than to be straight. It is no better to be straight than to be gay, but for the gay person it is best to be gay.

That means that there is every reason in the world for a gay boy or girl or man or woman to rejoice in being what he or she is, not ashamed of it, not deprecating about it and perhaps above all, and this I think is the terrible peril, - not to be self condemning about it — but gladly, and with delight, accepting the drive, thanking God for it and resolving to be and to act as what one is.

I was told by my friend and colleague in England, Anthony Grey of the Albany Trust, that he was talking to a policeman in, of all places, San Francisco, and this policeman said to Anthony Grey talking about the gays seen there, "I don't care whether somebody is gay or not — but if he is I'd like him to the best sort of gay person he can be." I had heard with my ears, but now I have seen with my eyes, that the Metropolitan Community Churches are doing just that and they're doing it because, tragically enough, churches like my own until quite recently have been either negative or condescending. They have made gay men and women feel cheap and unwanted or plain rebellious. Thank God their attitude is changing for the better.

I am very ancient. I had my seventieth birthday a week ago, and you can not believe the changes that one has seen in attitude. Not simply with society at large — we're talking as Christians tonight — within the churches all over even, incredible as it may

AUTHOR, PREACHER, SCHOLAR, PROFESSOR



Dr. Norman Pittenger, Ph.D., author of three score and some books, including *Making Sexuality Human,* and *Love and Control in Sexuality,* distinguished preacher, scholar, professor, gave the final climactic address to an overflow assembly at the Sixth General Conference of the UFMCC in Dallas, Texas.

Dr. Pittenger served on the faculty of General Theological Seminary in New York for thirty-three years. Since 1966, he has been a member of the Faculty of Divinity at King's College, Cambridge University, England.

He is former Vice Chairman of the Theological Commission of the World Council of Churches' Faith and Order Division. He has served as editor of *Theology* and *The Anglican Review.* Since Integrity began in 1974 among members of the Episcopal Church, Dr. Pittenger has served as a consultant to this gay-ministry movement.

Several of his books, published by Pilgrim Press, are available from the Fellowship Publications Office in Los Angeles.

The following is a condensed edition of Dr. Pittenger's address in Dallas. The availablity of the full address by tape and transcript will be announced.

For transcribing Dr. Pittenger's address from the tape recording, we are grateful to David Bern of Los Angeles.

seem, the Presbyterian Church of Scotland, which at long last has realized that there are gay Scotsmen and is doing something about it. Of course, I know that in the United States the same is true, but so long as this hang-over of rejection or condescension remains there is something my brothers and sisters for you to do. (Know that its all to be taken for granted.) I think that anybody who is a homosexual and honest has got to recognize that gay people are exposed to temptations which, when yielded to, can be hurtful and damaging to themselves and to others. This is why I want to sum up very briefly what I wrote about at great length in a book — what I consider the guidelines for the best in homosexual life. I put it negatively however, to make it more vivid.

Certainly, a gay man or woman must remember that the other is a person, not a thing to be used. Last Christmas, I was in Ninich with the chaplain of the Anglican Church there and his beautiful Spanish lover. Paco thought that I needed edification. One day when his friend was engaged in pastoral work, Paco took me down and introduced me to a sex boutique. I might have imagined in some moment of science fiction fantasy — but I had not previously made a careful study of these devices — since to be quite frank I had never found them necessary. I thought to myself that when it comes to human relationships, why not use one of them instead of a person. A person is a person whose self-esteem must be respected and that is what responsibility is.

People who are morally good because they are afraid that they may get a baby, get a disease or get caught are not being very good. There is only one reason for responsible relationships and that is that others are persons and are to be related to personally. So — one can not treat another as a thing. One can not try to destroy another, damage another — I don't mean nice little love bites. I mean something devastating and awful. I'm *about* to possess you, and if need be, to destroy you. That does happen — you know? There needs to be some sense of proportion. I suppose — indeed I am covinced, that it would be lovely to spend all ones time in bed with a lover, but it can't be done. I've got to eat breakfast. And that's simply a fact of human life. It's a way of showing us that physical sexual relationships, which are indeed very good, are best when they are set in the context of a total personal relationship which can be enjoyed out of bed as well as in bed.

I said in London, "Having sex is always fun", making love is unutterable joy." The question that we ought always to be asking ourselves is this: The morning after - or - a few minutes after, what am I leaving? Am I leaving a body that has given satisfaction, or am I leaving a person with whom I have shared life? That, to me, is the basis of the issue. That can only be possible when there is love. So, instead of spending all one's time condemning the one night stand, the pick-up, the occasional person, let us talk in terms of good, and better, and best. Sex is always good when it does not hurt other people. Sex is *better* when it is set in the context of a relationship between persons. Sex is *best* when it is honest, devoted, concerned and prepared to sacrifice so that the relationship may endure. That is what gay unions are all about to my mind.

It is the quality of the relationship that matters. Physical contacts find their place in that totality. Now those of us who are Christians know this and we want to proclaim it so that others can know it too. But - here I return to my first point about being human. Human beings change, grow, develop, and a relationship which is in love must also change, grow and develop or else it will die. We are not finished articles nor is any human relationship of any sort a finished thing. So - are you and I in all our relationships growing towards more enduring, more mutually shared, more receptive, more generously self-giving life together in this which the Old Testament says is human existence. I think, therefore, that we ought to rejoice in any and every sexual expression which shows sign of providing a chance for human beings to grow in love. The man or woman who has not yet found such - who is cruising - is really, although he or she may not know it, consciously seeking just that. They are not wicked or evil or appalingly sinful. No! Is it not true that there is sometimes a sense of, not just disappointment - but real disatisfaction? It might have been so wonderful but it has turned to dust and ashes. For the real thing is love, giving, maybe even more - receiving.

Jesus is reported by St. Paul in Acts to have said that it is more blessed to give than to receive. He might have added: It is much more difficult to receive than to give. Why? Because when I receiv gracefully I confess that I am a needy creature. I need what is being given and my pride so often prevents me from admitting it.

Love is giving and receiving - above all - it is sharing. This is what love is all about. But this love, my friends, is not something that you and I have imagined. The grain of the universe runs that way. In the Divine Comedy, Dante ends with the wonderful words: There is the love that moves the sun and the other stars. But there is something more. That love moves in our hearts. It is as if salt were put on our tongues so that we might be thirsty for the water of life, which is love poured out towards us.

Your loving, my loving, is not just emotion, although there is nothing wrong with emotion. It is not just a nice feeling although there is little wrong with nice feelings. Most certainly it is not sentimentalism, which is loves worst enemy because it is parading itself as the real thing when it is only a pretense. The love of which you and I partake is the love that is God. "God is love," says St. John in the first letter, the fourth chapter, but the love that is God leaves expression in the human sphere.

Now comes my last point. Sex, sexual drives, penis and testicles, clitoris and vagina - Why are they there? Some people say that they're there for procreation. That seems to me to make human beings inhabitants of a barn yard. I think that we might see that at the human level, as distinguished from cats, dogs and other interesting animals, sexuality is primarily the physical and psychological ground or basis for our learning how to love.

I think that when God made the world he knew what he was up to in the first place, and he keeps on knowing what he's up to as things move along.

C.S. Lewis once remarked: God must like sex: He made it. He made it for complex, embodied, psychosomatic organisms like you and me, because we are not souls with bodies attached. We are total human beings, body and soul. He made sex so that by the instrumentality of the sexual equipment and drive we might learn really to love. And when we do, I speak now out of Christian faith, when we do - we share a little bit in the divine love.

And that goes for gay people as well as for straight people. And the task of the Metropolitan Community Church is to make that truth crystal clear.

NEWS OF THE MID CENTRAL DISTRICT

The Rev. Charles Arehart, pastor of MCC of the Rockies, Denver, who has been the elected Assistant District Coordinator of the Mid-Central District, will serve as District Coordinator succeeding The Rev. Carol Cureton, who has been elected to the Board of Elders.

The next District Conference, October 18-19, will be held in Des Moines, Iowa.

The District encompasses the states of Missouri, Kansas, Colorado, Wyoming, Nebraska, Iowa, Minnesota, North Dakota, South Dakota, and Montana.

The Mid Central District is currently preparing a Deacon's Handbook and plans to prepare a guide for Bible study classes and correspondence courses.

The Rev. Elder Troy D. Perry and the Rev. Elder Freda Smith will participate in a Symposium on Sexuality at Iowa State University, Ames, Iowa October 14-16. Rev. Perry will preach at MCC Des Moines on October 19, following the Mid Central District Conference.

REV. PEACHEY TO OAHU

The Rev. Paul Peachey has accepted a call to serve as pastor of MCC Honolulu on the Island of Oahu in the State of Hawaii. He succeeds Rev. Jack Isbell, now pastor of MCC Washington, D.C. Rev. Peachey has served on the staff of MCC San Francisco and MCC Los Angeles.

Rev. Donald Pederson, District Coordonator, has appointed a new administrative assistant, Ms. Paullette Heron of Los Angeles.

METHODIST BOARD SPURNS SOCIAL ISSUE

In one of the Denomination's final major assemblies preceding the United Methodist 1976 General Conference, the Board of Global Ministries, Women's Division, attracted 326 persons to its seminar in Norman, Oklahoma August 16-23.

After hearing Massachusetts State Representative Elaine Noble and others on a panel on human sexuality, the seminar defeated by a 2-1 vote a recommendation calling for the Women's Division to take a stand at General Conference supporting the United Methodist Social Principles statement on homosexualitv.

LATE NEWS ITEM

FELLOWSHIP OFFICES MOVE

Effective October 1, the general headquarters offices of the Universal Fellowship have moved from their previous location in the facilities of MCC Los Angeles to a suite of offices on North Highland Avenue in Hollywood.

The new mailing address is P.O.Box 36277, Los Angeles, CA 90036.

The new telephone number is (213)462-2263.

This is the new address and telephone of Rev. Troy Perry, Moderator of the Board of Elders; The Rev. Richard Vincent, Clerk of the Board of Elders; Frank Zerilli, Fellowship Secretary; Rev. Richard Mickley, Director of Publications; and the Board of Prison Ministry, Rev. Bud Bunce, Rev. Mickley, and Rev. Vincent.

Samaritan Bible School, the Fellowship ministerial seminary, will remain in the MCC LA facilities.

Photos and full story in the November *IN UNITY*.

REV PERRY NAMED TO COMMISSION

Los Angeles County Supervisor Ed Edelman has named three community leaders to the County Human Relations Commission.

The commission has broad responsibility to promote understanding and respect among all races, religions, and ethnic groups in the county.

Named by Edelman and confirmed by the Board of Supervisors were Dr. Armando Morales, a UCLA professor with varied experience in community and human relations; the rev. Troy Perry, and Mrs. Kate Stern, a Jewish woman prominent in human relations affairs.

Rev. Perry, founder of the ufmcc, has served as a member of the committee on human rights for the California Democratic Council and as director of the Los Angeles Council on Religion and the Homophile.

TREASURER'S REPORT

The Fellowship Treasurer's report shows a Fellowship income of $72,079.77 in the 1974-75 fiscal year with expenditures in the amount of $71,176.91 and a balance of $902.86.

The 1975-76 projected budget, approved by the Conference, called for Income and expenditures of $118,000.00 for the mission and administration of the fellowship.

The report was submitted by the Rev. Elder James Sandmire, UFMCC Treasurer.

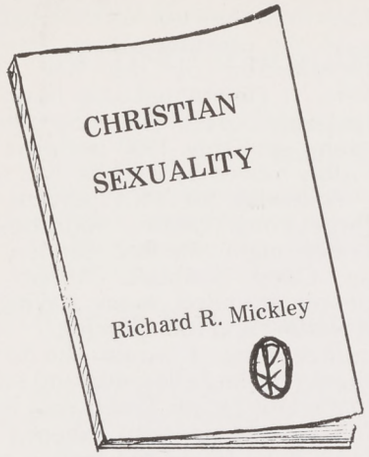
BOARD OF ELDERS TO MEET IN L.A.

The Board of Elders will meet in Los Angeles on October 28. Among the items of business will be appointments to Boards, Commissions, Committees, and Task Forces.

WE'VE A STORY TO TELL TO THE NATIONS

"Every word of the Bible is for you...The Bible says of the prophet Jeremiah, 'before I formed thee in the belly, I knew thee...'We, as a corporate body, are the prophet Jeremiah. 7-8 years ago, before we came to be, God was forming us in the belly. God ordained this *body* to be a prophet to the nations...Pull down the idols of this world...There is only one morality...Root out legalism...There is no law but love...The beginning and the end of our message to the nations must be in the Scriptures.

THE REV. ELDER
FREDA SMITH
FRIDAY EVENING



CHRISTIAN SEXUALITY

— The First Book To Be Published By —

The Universal Fellowship Press

- This book should be in the hands and in the homes of every MCC member and friend.
- "I hope you will read and understand what this book is saying."
  The Rev. Troy D. Perry
- A tool that can help every Christian formulate an attitude toward morality.
- "This book is a 'must' for those who are striving to integrate their God-given sexuality into a pattern of consistent Christian living. I recommend it enthusiasti(ally."
  The Rev. James Sandmire

On Sale At Your Local MCC Bookstore
$2.95

CHRISTIAN SEXUALITY a book review

by Rev. Frank Scott (Pittsburgh)

Increasingly, Gay Christians are discovering that it is not enough to be "out." The very public nature of their commitment exacts new pressures and creates new demands upon them. There is a need for defining terms and generally creating an adequate expression of the relationship between religious experience and sexual orientation which is acceptable not only to them but to a critical Christian community. *Christian Sexuality,* the first book published by the UF Press, initiates the process of definition and seeks to answer some of the questions which have been unanswered. The author, who is Editor of *In Unity* and National Administrator of the Prison Ministry for UFMCC, describes his book as "a study of what it means to be human and sexual and Christian all at the same time." In fact, it is more a solid introduction to such a study, limited by its brevity and a deliberate selectivity regarding material.

In the opening chapter Richard Mickley explains that it was not his intention to present a complete study in any of the areas explored. He acknowledges evident omissions, an indication that he carefully selected the topics to be developed. The chapters which follow are progressive in nature, each building on what has been said previously. Beginning with a chapter titled "To Be Human," the discussion develops to a closing chapter, "To be Christ-like."

Mickley seeks to create a philosophical foundation for his structure of ideas by exploring the meaning of human life. His exploration, unfortunately, is so brief that it raises as many questions as it answers. He discusses the God-given characteristics of humanity, such as awareness of self, freedom of choice and ability to love. Touching on the unity of a fully human person—body, mind and spirit—, he discusses the human potential for growth, our need for self-acceptance and the search for happiness which directs so much of our lives. The philosophical foundation as presented is sufficient for the volume, however, and the unanswered questions are more thought-provoking than irritating.

This leads naturally into a discussion of what it means "To Be Sexual." Human sexuality is seen as "something we are, not something we do." A basic aspect of our nature, sex is a gift from God; when used responsibly and lovingly, sex has the potential to enhance our human capacity for life. Acceptance of our sexuality is essential to the full realization of ourselves as human beings.

In "To Be Christian" a definition of Christianity is carefully developed, including the relationship of an individual to the person of Jesus Christ. The Lordship of Jesus includes all of one's humanity, including a person's sexual orientation. "Therefore, my sexuality is part of my Christian personality," states the author. Consequently, he sees no conflict between being Gay and being Christian, as long as one's sexual expression is loving in nature. He gives a broad discussion concerning Christian Homosexuals and the role of Jesus Christ in their lives. This is one of the best sections of the book and will be of most immediate interest to many readers. Its validity, however, rests on the progressive discussion which precedes it.

Recognizing the need to address himself to a concept of moral guidelines for Christian sexual behavior, the author tentatively explores what it means "To Be Moral." He confesses his hesitation to deal with this topic which is full of contradictions and is, by far, the most sensitive area yet touched upon. The emphasis which results is not on the goodness or badness of specific behavior, but upon developing the ability to make Christian moral judgments. Mickley sees this as an inherently personal process—reflecting one's Christian commitment as well as one's humanity. There is an obvious effort here to present a balanced, non-judgmental view of Christian morality.

"To Be Christ-like is to be: Fully human, humanly sexual, wholly Christian and freely moral." The final chapter defines these concepts and places Christian sexuality, whatever its orientation, in the setting of love. "Christ-like love is essentially the gift of oneself to another and to others. Christian sexuality will then, by definition, reflect this kind of self-giving love."

Christian Sexuality, whatever its limitations, is a mature and basically well-written volume. It deals with gut-level problems of Christians from both philosophical and practical vantage points in non-sexist, non-prejudiced terms that gay people can apply to themselves. Let us hope that it will encourage Richard Mickley, and others in the Gay Christian community, to continue the process of defining who and where we are—a process well begun in this book.

NEW EDITOR OF IN UNITY

The Board of Elders have named Rev. Richard R. Mickley, Director of Publications for the Universal Fellowship and Editor of *IN UNITY*. He succeeds The Rev. Tom Taylor, Assistant Pastor of MCC Sacramento, who has held the position for the last two years.

Dick is author of *Christian Sexuality,* recently published by The Universal Fellowship Press and The *Handbook of Prison Ministry* published in 1974. He was editor of his college newspaper, has served professionally as a part time news reporter, and has published numerous articles in religious magazines. He is also author of a book for the *Cursillo Movement* giving guidelines for Christian leadership.

A former high school teacher and business man, he served several years as a professional Director of Religious Education for large Christian congregations in Michigan, before becoming a member and Exhorter in MCC Detroit in the fall of 1972.

He also served on the ministerial staff of MCC Chicago and MCC Phoenix before being named National Administrator of the UFMCC Board of Prison Ministry at the 1974 General Conference. He still holds that position.

He holds a B.A. Degree in philosophy and psychology from the University of Dayton, and did graduate studies at the Orchard Lake Center for Pastoral Studies, Orchard Lake, Michigan, Kent State University, The American Academy in Rome, Italy, Cornell University, Walsh College, Nazareth College, The Catholic University of America in Washington, D.C. and lived in a religious order for nine years.

As Director of Publications, Dick hopes to see the *Gay Christian,* grow as a Fellowship opinion magazine, *IN UNITY* become an effective instrument for growth in unity, and to see several projected books and pamphlets published by Universal Fellowship Press this year.

REPORT OF A JEW

by Jerry K.

(Excerpted from the newsletter of the Beth Chayim Chadashim Congregation in Los Angeles)

I had the opportunity of having one of the most exciting experiences, I have had in a long time. It was the sixth General Conference of the UFMCC. Why would a Jew go to the MCC Conference?

1. It was an opportunity for a get-together with members of the Gay Synagogue of New York, the Metropolitan Community Synagogue of Miami and us from the Metropolitan Community Temple in Los Angeles.
2. We were invited.
3. We wanted all the MCC's to know we exist and that we, as well as MCC, are striving toward gay liberation.

The MCC's throughout the country now know us. We made our presence known. At the MCC service on Friday evening, Rabbi Paul from the New York Synagogue gave the opening prayer, after an introduction by the Rev. Troy Perry. I cannot tell you how well he went over. Everyone in the room, probably 1500 persons, was visibly moved by what he had said.

Following the MCC service, the three congregations sponsored a Friday night Shabbat Service and an Oneg Shabbat. About 100 people attended, many staying for a reading and folk dancing.

In closing, I would like to say thanks to the Fellowship and all the marvelous people I met. As a Jew, I felt a little up-tight when I left L.A., but I found the feeling to be completely unjustified because everyone at the Conference was friendly and marvelous and made me feel at home. I am looking forward to attending next year's Conference in Washington, D.C., and to seeing all my new friends again.

WE'VE A STORY TO TELL TO THE NATIONS

"When we are tempted to guild the lily, we need to remember that the church blooms because it is the will of God."

THE REV. ROY BIRCHARD
THURSDAY MORNING

"We've a story to tell to the nations. If we would tell the story, we must know the story — and the punchline. Our message is Jesus Christ. Everything else is incidental to our real purpose."

THE REV. JOHN BARBONE
FRIDAY MORNING

"Praise God...and I hope that you are all registered to vote...

I view my sexuality as a gift...I got involved in politics because I wanted to change the world. Don't you? You must be political. There are many in MCC who do not agree with this. They do not think the church should become embroiled in politics, but I'm here to tell you that whether you know it or not you are born political. And if you don't become involved, politics can be used against you, sooner or later...If a lesbian feminist can get elected in one of the most rock-bed conservative states in the union, you can get elected anywhere...We have the power to change this country...You have to fight...Do you know how much power there is in this room? Do you really know what you have here? If every person in this room decides to write three letters to your Washington representation and make three phone calls to interested friends, do you know you can have a national gay rights bill passed this year?..The biggest enemies we have are the reflections of ourselves — the closet cases...We need to recognize them and love them...But we must not wait for them...I see the witchtrials still going on...We have a long way to go, but we are here together because we share a vision...We change people's minds by getting into the process. We can all be part of the political process...The biggots won't go away...I just want them out of my way. They don't want us, but we are here to stay and we are not going away..."

REPRESENTATIVE ELAINE NOBLE
SATURDAY AFTERNOON

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

MEETINGS SCHEDULED FOR 1976

January 23-24, 1976 **Ministers' Conference**
Akron, Ohio

Worship services and religious exercises. A special seminar, prepared and presented by psychologists on Human Sexuality. Each person responsible for arranging own lodging.

March 19-20, 1976 **Ministers' Conference**
Estes Park, Colorado

Worship services and religious exercises. A special seminar, prepared and presented by psychologists on Human Sexuality. Each person responsible for making own reservations with YMCA of the Rockies.

Rates quoted are per person per day and include lodging, meals, use of meeting space, and YMCA membership and grounds fees.

Semi-Deluxe Rooms: half bath, twin beds which can be bunked to four people.

2 to a room . . . . . $12.00 per person
Bunked to 4-6 . . . . . $10.50 per person

Mt. Ypsilon Lodge, Deluxe: full bath, one double bed and one single bed.

2 to a room . . . . . $15.00 per person
3 to a room . . . . . $14.00 per person

Alpen Inn, Deluxe: full bath, two double beds, one double sofa.

2 to a room . . . . . $17.00 per person
3 to a room . . . . . $16.00 per person
4-6 to a room . . . . . $15.00 per person

August 10-15, 1976 **General Conference**
Washington, D. C.

Conference Headquarters will be at the Ambassador Hotel, 1412 K Street N.W.

Limited lodging available at the hotel. Cost per person (excluding 6% tax and $.80 portage fee) is as follows: (according to occupancy)

Single $16.00
Twin $10.85
Triple . . . . . $ 9.00
Quad . . . . . $ 7.75

Additional information will be provided prior to each conference. Plan ahead and reserve the above dates on your calendar for 1976.

"There is a great need for the Spanish Speaking people to find out there is a God who loves you, who cares for you...There are so many who are hungry to find a place where they can worship God without discrimination...You must find them...Let them know you love them because the love of Christ in you makes you love them."

THE REV. JOSE MOJICA
THURSDAY EVENING

COMING EVENTS

OCTOBER

2,3,5 Spiritual Renewal, Los Angeles MCC
3 Southwest District Worship Service, Costa Mesa
4,5,6 Arizona, New Mexico, S. Nevada of S.W. District Worship Service
6 7th Anniversary, Los Angeles MCC
12 Rev. Perry at San Francisco MCC
12 Rev. Perry at San Jose MCC
14-16 Symposium on Sexuality, Rev. Perry and Rev. Freda Smith, Ames, Iowa
17-18 Mid-Central District Conference, Des Moines
19 Rev. Perry at Des Moines MCC
17-18 Northeast District Conference, Baltimore
26 Rev. Perry at Philadelphia MCC
28-30 Board of Elders Meeting, Los Angeles

NOVEMBER

7,8,9 Southwest District Conference, San Diego
7,8,9 Northwest District Conference, Sacramento
16 Rally: Washington, D.C.: Catholics for Gay Rights

JANUARY

21-22 Board of Elders - District Coordinators, Combined Business Meeting
23-24 Eastern Ministers Conference, Akron, Ohio

MARCH

19-20 Western Ministers Conference, Estes Park, Colorado

AUGUST

10-15 General Conference, Ambassador Hotel, Washington, D.C.

WE'VE A STORY TO TELL TO THE NATIONS

"The Story we have to tell to the nations is in the Blessed Book — The Bible: Jesus Christ saves from sin. Believe on the Lord Jesus Christ and Thou shalt be saved — and thy household, too...We need to look at the New Testament Church...It tells us a lot even though they had people then like we do, people who like to play church instead of *be* church...We can no longer let oppression stand in the way of our people...It's the *lord's* table, not the Baptists, nor the Catholics nor the Presbyterians, nor MCC's...Go to the people...Tell them the story...Get out of the offices and out of the staff meetings and go twenty miles down the road and TELL THE STORY."

THE REV. ELDER TROY D. PERRY
SUNDAY MORNING

IN UNITY

I WOULD LIKE TO SUBSCRIBE TO IN UNITY, STARTING WITH THE NEXT ISSUE.
ENCLOSED, PLEASE FIND A $10.00 DONATION TO THE WORK OF THIS FELLOWSHIP.

PLEASE, SEND THE NEXT 12 MONTHLY ISSUES TO:

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